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Applying Christianity in the Spirit of Saint Francis
Organ for the various Orders and Congregations of St. Francis
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WHAT IS AHEAD?

ONE OF THESE DAYS SOME patriot will become acutely aware of the fact that Catholics, like all religious groups, are enjoying fire and police protection for their places of worship—at public expense! "Public funds for sectarian purposes! Union of Church and State! To save the Constitution, let Catholics and others united in the effort to discharge their duty to God, provide their own police and fire protection!"

True, there might be a menace to public security in such a system. But so is there a menace to the public health if children—all children, also those children whose parents pay for the upkeep of two school systems instead of only the public school system—fail to have adequate health protection. If one State service is self-evident, the other should be.

Indeed, from a mere economic angle private school pupils might fairly claim special consideration because of the fact that their way of education is taking a tremendous load off the public account. It is conservatively estimated that Catholic school edifices alone represent an outlay of two billions, altogether apart from tuitional requirements. The cost of school bus service, for example, is little enough return for that lift to the taxpayer.

Then too, up till now it has been regarded as good patriotic and good democratic sentiment so far as possible to take burdens off the public back and shoulder them privately. Such sentiment should be encouraged, rather than discouraged in a day when public spending is rapidly expanding to ruinous reaches . If, for example, a public allotment is to be made on a basis of all the children of an area, where is the good sense as well as the fairness of penalizing such patriotism by wilfully excluding those children from the allotment whose parents are patriotically sparing their fellow citizens a much heavier burden?

It is just as patriotic in democratic America to allow leeway for individuality of thought and method, lest our country, the last representative stronghold of liberty, collapse to regimentation and totalitarianism. If statemanship rather than partisanship, if the common good and long-range vision rather than questionable momentary values shall motivate public measures, then let the State encourage such freedom with all the non-committal means at its disposal, its boast and goal being

not robotlike uniformity but the utmost individuality compatible with the common good.

Up till now, furthermore, governments have been organized with God, the author of all social order, as the center of gravity. Whether or not governments mean to continue such good sense and morality, so much is certain, that religious sentiment worthy of the name is outraged at the thought of the State presuming to be independent of God. By and large there is still so much religious sentiment among us that except for an inconsiderable handful our people regard it as essential to life, liberty and the pursuit of happiness that God and his claims be respected, not only in their private life but also in the government that undertakes to guide their destiny.

The very relation of creature to Creator makes such respect obligatory, and the disastrous results of disregarding the Creator make such respect indispensable for the common good. Anything else is atheism in principle and suicide in practice, and nowhere, not even in Russia, has the public soul forsworn itself to the extent of such nihilism and satanism.

True, as the several states exist today, no government is expected to favor one religious group to the exclusion of any other. But, just for that reason, why should any government be expected to go out of its way to withhold benefits from those who believe in God as the author and mainstay of the social order while it lavishes its benefits on those who do not see their duty so clearly, indeed actually repudiate the Creator?

For reasons such as these—reasons of patriotism, democracy, economy, public health, security and prosperity, yes and of plain obligation as between the State and its Author, our system of government has heretofore in various ways expressed its appreciation, not to any particular church indeed, but yet to religion, to "the churches." Chaplaincies for legislative bodies, for the armed forces, for federal, state and municipal institutions; tax exemption; established observances of occasions for public prayer including the Sabbath, police and fire protection—up till now these and similar acknowledgments have been ungrudgingly made by the State and reciprocated by the churches with intensified—sometimes ill-advised—devotion.

That, up till now, has been the American way. Is it mere coincidence that a grudging attitude toward the churches has set in and is keeping pace with a more or less vicious attitude toward our form of government?

Church and State—neither is worthy of its name if it neglects its God-given duty to help the other. Both come from God's loving will, as soul and body come from God's creating hand. That is an elementary consideration. It finds expression in the first commandment of the Decalog, I am the Lord, your God!

One of the aims of the Third Order of St. Francis is to make its members Decalog-conscious. That is a service Religion renders the State which nothing the State can do in return could ever repay. Whatever our country has done heretofore to recognize its indebtedness to the churches is, on this score alone, altogether inadequate. Its police force and its penal system may now be costing billions, but what additional billions would be required if the churches were ever to renege on their God-given duty of instilling truth, honesty, purity, respect of life and authority in the mind of the public? ●

THE HAND OF GOD WITH HIM

FOR THE FOURTH CENTENARY
OF ST. FRANCIS SOLANO'S BIRTH

BY FR. ALBERT NIMETH
O. F. M.

IT WAS A FRAIL GALLEY that set sail from Spain in 1589. The only reason why the departure of this particular ship is recorded for history is because a saint was aboard. That is the way with the saints. In spite of their efforts to remain unknown and obscure, their every action seems to attract the attention of the world. In their quiet unobtrusive way they shout from the housetops.

So it was with Francis Solano, the Apostle of Peru. During the forty years he had so far spent on earth, he had made a tremendous impression on his surroundings. He had not set out to make that impression. He did not have to. There is a whole lot of sense to the statement that to influence his surroundings a saint merely has to be. There is plenty of evidence for the truth of the statement.

Opportunity and the Saint

The ship cast anchor near the island of San Domingo. Here was a chance for those on board to land and seek a little bodily comfort after the long weeks of travel, for this was not a modern luxury liner with its facilities and speed. Francis was among those who scattered about the island for the purpose. The time for re-embarking had been definitely set, and all agreed to be there. But it happened, as it often does, that the time passed so quickly that it was not noticed. Imagine the dismay and consternation of Solano and his companions when they arrived at the appointed spot and saw the ship disappearing in the distance. The fact that the island was inhabited by cannibals did not add to the comfort of the group.

Francis, however, could not restrain his joy. Isn't that just like a saint? Don't saints always seem to be standing on their heads, viewing the world in an upside-down position? They fear what the world caresses and caress what the world fears. So it was here on this island. Francis thought this was a wonderful opportunity for shedding his blood for Christ. On the spot he prayed for the glorious crown of martyrdom. As he poured out the emotions of his heart, his companions tried to check his enthusiasm, lest he attract the attention of the cannibals. It was only with great difficulty that they succeeded.

But God had another plan. Francis' work was not finished. As a matter of fact, even though he was forty years old, his main work had not begun. In God's design a martyr's death did not await Francis. Before the ship had gotten very far, those aboard noticed his absence. They were obliged to return for the stranded passengers.

Flight from the Supernatural?

As we read the life of St. Francis Solano, we can not help but notice the golden thread of the supernatural interwoven in it. At every turn the extraordinary and unusual is met. It is a factor we cannot escape in the life of a saint. There is a tendency in modern hagiography to emphasize the human element in the life of the saints. The intention seems to be to impress on the reader the fact that the saints reached the heights of holiness without ceasing to be

human. That is all very well within limits. It seems to me, though, that the endeavor has given rise to an attitude which tends to discount or ignore the extraordinary. Among people whose training and profession should have equipped them to know better, I have observed the glimmer of a sneer and the vestige of ridicule when the miracles of saints were recounted.

Personally, I do not see how we can get an adequate picture of the saints unless the supernatural influence in their lives is brought out. A saint is above all else a heroically supernatural person so far as his virtue is concerned. And if the supernatural looms there as large as it does, one need not be astonished if there are striking evidences of the unusual and extraordinary in the rest of his life. Not that these evidences are necessary for true sanctity, but they deserve more than a shrug of the shoulders when they are mentioned. And they are abundant in the life of St. Francis Solano.

The region in which Francis was to spend most of his life in a successful apostolate was Tucuman, a region in west central South America. Before his arrival the vineyard had been in a measure cultivated and prepared for the rich harvest of souls soon to be gathered. There was one big stumbling block—the bad example of the Spaniards. Not only did the missionaries have the task of lifting the Indians from their paganism, but they had the more difficult task of overcoming the effects of this bad example. Such has been the case quite regularly throughout the history of mission work.

The Gift of Tongues

St. Francis began his work by instructing the Indians in the regions of Sokotonio, Magdalena, and other places. In order to do this, he had to learn the Indian dialects. Each one was different, each one was difficult. The task was herculean. But there was a Pentecost Sunday and the miraculous gift of tongues. If the Holy Ghost breathes where he will, dispensing his gifts as he chooses, what was there to hinder a repetition of the Pentecost miracle?

Our saint was one of those with whom God shared this power. In one night Francis learned to speak the several Indian languages and dialects he needed. This to be sure was not done without the special intervention of God. There was one exception, the Tokonotic dialect; Francis had to study that for fifteen days. After that time he surpassed his teacher and even many of the natives in the correctness of pronunciation. The heathens were so astonished at this accomplishment that they were convinced black magic had been employed. The converts, however, knew who had been his teacher.

Francis made it a point to preach to the people wherever he found them—in the streets, on the plains, in the market places. Daily he visited the sick and the poor. He was welcomed everywhere. As a result the demands on his time and energy were taxing. The distressed called on him because they found in him a helper and true friend in their trials and difficulties. The rich called on him to serve as their almoner. The children especially commanded his attention. He was their particular friend and made no secret of it.

Without distinction all were equally dear to him—Spaniards, Indians, Negroes, and those of mixed blood. In each he recognized the immortal soul redeemed by Christ. Man's value was to be gauged by something far more important than the pigment of his skin or the accident of parentage.

The little ones loved to be with him, and as soon as he approached, they would exclaim, "The saint is coming."

All Things to All
Even to Bird and Beast

Not far from Talavera Francis took charge of two Indian settlements where the converts were taught agriculture, the mechanical arts, and the customs and manners of civilization. Every other day he would visit one of these settlements to minister to the needs of the people. At noon he usually withdrew to a secluded hill for his frugal lunch. Here too he would spend his time in prayer and meditation .

St. Francis Solano had in a high degree a gift associated with his spiritual father, St. Francis of Assisi. The birds took to him and used to warble their sweetest songs while he shared his meal with them. They perched on his head and shoulders and often would not leave until he had given them his blessing. The record has it that not only the birds but also the wild beasts became tame in his presence. Could it be that these animals sensed the great innocence of the saint and re-entered the state of primitive subjection natural to them in the beginning?

Francis Solano's zeal knew no bounds. He was not satisfied with preaching to the Indians in the settlements. For the most part they were converted and provided for. He thirsted for souls beyond the limits of the "reduction." Whenever he heard that an Indian chief was in the vicinity, he made it a point to meet him. He spoke with such eloquence and sincerity for the cause of Christ that the people used to flock around him to listen. In this tireless way he won many souls for Christ.

His travels, mostly on foot, took him to Rioxa, which is situated on the boundaries of Chile at the foot of the Andes mountains. The Spaniards had settled here just a year previous, attracted by the silver mines in the region. Their number was not large, and they were often subjected to fierce attacks by the Indians. This was a set of circumstances that Francis loved, not because of the attacks, but because it gave him a chance to act as peacemaker. In his persistent, patient, friendly way he induced the tribes to leave off their attacks.

The Real Enemy

But that was not the end. These inroads in the dominion of Satan were not to go unchallenged. Sometimes entire tribes would convert. The conversions aroused the jealousy and anger of neighboring tribes. It is difficult to explain the ill-will. But then, sin and evil always seem to escape the laws of logic. At any rate, the chiefs gave orders that the Spaniards were to be killed. To show that they meant what they said, they encamped on a nearby hill and began to terrorize the converted Indians and the Spaniards. The general of the contingent of soldiers, Pietro Cotero, exhorted his followers to resist to the last drop of blood if need be: "Better to suffer death than fall into the hands of these cannibals."

Francis objected strongly to these measures and commanded all to remain quiet until his return. Like another St. Francis of Assisi, who entered the camp of the Moslem ruler, Francis Solano, cross in hand, approached the vengeful chieftains. It sounds naive to say it, but that is the way the records tell it. The enemies were recruited from various tribes speaking different dialects. Nevertheless, where the saint proceeded to address them in one language, he was understood by

all. Confronted with this evident marvel and the forceful language of the speaker, the Indians abandoned their project, surrendered their weapons, and in a very short time embraced the Faith.

Wherever the saint went, marvelous conversions attended his labors, notably also in his last years, when his ministry was confined to Lima. Everywhere too he continued to practice the same austerities he began when he joined the Franciscan order in Montilla, Spain in 1561. On the day of his admission he could say in all truth that he was crucified to the world and the world was crucified to him. When he made his complete surrender to his divine Lover on the day of his profession, it was for all the days of his life. There was no cooling of fervor; there was no regret, no reneging on the offering . During his long and arduous journeys he never wore sandals, nor did he take along provisions for the journey. His trust in Providence was absolute. Do we wonder then that God saw fit to bless his work? If we are to be effective instruments in the cause of Christ, we have to prove our worth by the way we live. That is what Francis Solano did. He increased his efficiency by the holiness of his life.

Last Days

In May 1610 St. Francis began to suffer from a complication of diseases and was compelled to remain in bed. As his bodily strength failed, the powers of his soul seemed to gain new vigor. His eyes were constantly on the crucifix placed at the foot of his bed. There was one sentiment uppermost in his mind—gratitude to God for the privilege of being allowed to suffer for his sins. The reception of the sacraments seemed to impart new life to this invalid. Someone expressed the thought that he would live long enough to gain the Portiuncula indulgence (August 2). "Not that one," he replied, "however, I trust that I may gain it on the feast of St. Bonaventure" (July 14). On the third day before his death a fellow religious came to arrange his bed so he could be more comfortable. "What?" he exclaimed, "Jesus is hanging on the cross, and shall I be served by others ? My Jesus naked, and shall I be carefully covered? My Jesus wounded with blows and stripes and crowned with thorns, and shall I receive so much kindness and attention?"

On the eve of his death he was rapt in so profound an ecstasy that many thought he was dead. He recovered his senses once more and for the last time uttered his favorite ejaculation, "Glorificetur Deus—God be glorified." From that moment the joy of his soul was plainly visible on his radiant face. The frail galley that carried his soul over the sea of life, had cast anchor for the last time. This was July 14, 1610.

The report of his death had hardly gotten beyond the convent walls when the whole city of Lima seemed to be stirred, from its center to its farthest limits. Young and old, natives and foreigners rushed to the convent. The concourse was so great that the superiors had to ask for a special detail of police to keep order. It is just another one of those paradoxes in the life of a saint. He spent a good deal of his life preserving and promoting peace. At his death near pandemonium breaks loose.

In his funeral oration the speaker said: "Divine Providence has chosen Father Francis Solano to be the hope and edification of all Peru, the example and glory of Lima, and the splendor of the Seraphic Order." ●

THE PATTERN YOU HAVE . . .

SIMPLICITY AND ITS WAYS

BY FR. MARK HEGENER O. F. M.

WATER LOOKS VERY SIMPLE until the chemistry professor draws a diagram of the chemical arrangement of oxygen and hydrogen in a molecule of water. Again, when he begins showing us by means of circles the molecular arrangement of sugar, the diagram becomes more complex—so many circles this way, so many that way, all romping about the blackboard. We have all pouted pensively, trying to study the elements of the nuclear arrangement (call it that) of the atom bomb as described in popular journals. How the whole thing suddenly shifts with hurricane swiftness when the b o m b explodes!

I cannot help thinking of the life of St. Francis as a kind of atomic formula. We think we have his life captured and capsulized in sterilized little formulas. Suddenly a chain reaction sets in, a new view of Francis rearranges the whole formula with explosive suddenness. But the ingredients are the same.

When St. Francis spoke of Sister Water and Brother Fire, perhaps he was giving us a hint. Like water, he too was simple, yet complex. Like fire, his nature can no more be sharply outlined than a flame flickering and frolicking.

To define his personality is a difficult task. Just when his gentleness, courtesy, loyalty, poverty, love of the Crucified, joyousness, understanding, charming manner and kindness have captivated us, suddenly all these facts of Francis vanish into the single quality of simplicity. We have gathered up all the bold, heraldic colors that characterize him, and find them coming from the prism of his person as a single shaft of white light.

Nonetheless I would like to pick out three characteristics of St. Francis which I believe are, with the grace of God, the natural foundation of the spirit of St. Francis. They are his childlike naturalness, his nobility and chivalry, and his energetic will as a leader.

The Child

Francis was always himself—Brother Francis, "your little one and servant." He could never be deluded or duped into duplicity. If he must allow the friars to sew a piece of fur on the inside of his habit to keep him warm, the outside must have one too. If, in his weakened condition, the doctor gave him chicken broth during Lent, the people had to be told he was a glutton before he began preaching. If an uncharitable thought flitted through his mind, immediately Francis was on his knees begging pardon from his brothers. Of all men, no one could have been more sincerely honest with others and with himself.

Whether he stood before pope or peasant, he spoke and acted as Brother Francis, the friar minor. He preached as naturally to an audience of cardinals in the Vatican as he preached to the canaries in the valley. It seemed no bit more strange to him to speak to one group than before the other. One time, nervously anxious for Francis, Cardinal Hugolino persuaded the saint to prepare carefully before addressing the cardinals. Francis did. But, like the Cure of Ars after him, preparation petrified his spontaneity. Francis asked the pope's blessing

and began preaching without the slightest embarrassment. He was inspired. His hands and feet moved in rhythmic accompaniment. Cardinal Hugolino, huddled up in his great cloak, prayed fervently that the Holy Ghost might not desert his dear friend. Francis never gave it a thought whether the cardinals might jeer or applaud. He spoke what was closest to his heart.

By the naturalness of St. Francis I do not mean the modern connotation of the word, now so closely synonymous with "uninhibited"—acting on the first best impulse. No, I mean the uncalculating, guileless naturalness of a child, that has not yet learned to take itself seriously. The naivete and naturalness of a child amuses us, because a child never bothers about futile questions. The bruised leg of the doll is kissed, no matter that the doll is not alive.

Had Francis cared to consider it, he would have agreed that even though he saved two sheep from slaughter by buying them with his cloak, two others would take their place at the slaughter house; even though he put the pike back in the pond, it would probably be caught by another fisherman. Yet, like a child, he was not looking at the result of his action, but the deed itself. He considered results less important than the example set by his actions.

If there was a flaw in Francis, it was the delicate dissimulation taught by our Lord in the Gospel. It was a kind of holy hypocrisy, the very antithesis of duplicity. Francis employed all the art a hypocrite uses, not to attract praise, but to avoid it. Do not parade for praise if you are fasting; wash your face; anoint your body, shut the door of your room and pray to your Father in secret—these recommendations pleased Francis so greatly that he incorporated the texts in his rule.

Bernard of Quintavalle, the first of Francis's followers, wanted to test him before joining Francis. He invited Francis to his house and placed a luxurious bed at his disposal. Francis seemed quite pleased and pretended to sleep. When at length he believed everyone had retired (Bernard was peeking from behind the curtains), Francis arose and passed the night in prayer.

Francis was always grateful for a reminder that he must never be anything but what he actually was. Coming down from Mt. La Verna, wounded and weakened by the stigmata, a peasant approached and asked if he were the Francis everyone was talking about. Francis answered he was. The rustic then gave the mystic a sound piece of advice: "Be sure that you are everything people think you are, because many have their confidence in you." Francis reacted wholeheartedly, dismounted from the donkey and knelt to kiss the hand of his counselor.

The Man of Ideals

Everything in Francis was honest, true, manly. He was by nature noble and chivalrous. Both words are colorless today. Perhaps they can both be summarized in a single word — integrity. Integrity must mean fulness and completeness of personality and being—the integer being oneness or wholeness. It is the source of greatness, of sincerity, of responsibility, of honor. It is the root of those attributes which make leadership fruitful and faithful and effective.

It was no accident that Francis knew no higher ideal in his youth than knighthood. The ideal meant much more for him than military

grandeur. In fact, we can hardly picture St. Francis finding any joy in a military career as such. The knight of Francis' dreams was the perfect man: noble, grand, good with the indefinable thing we call character. He must be joyously carefree and heroically courageous, but at the same time loyal, gentle, merciful, mild and pure-minded. All the powers of the knight must be consecrated to the good and the beautiful, but he must also have an understanding heart and a keen eye for the ugly, the small, the weak, and the needy.

Francis possessed many of these knightly qualities by nature. Though he spent lavishly on himself, he was ever open-hearted and magnanimous toward the poor. Celano says he exchanged the weapons of the flesh for those of the spirit, the worldly military fame for the Divine knighthood. Wonderful exchange! Now his whole ideal was to be Christ's most faithful knight. Much of his life was governed by this thought. He was ready to offer everything for the love of Him who called him to his service. Dangers and difficulties? They are but opportunities to prove his loyalty and show his gratitude. Discouraged by them? This was perfect joy in the Lord's service!

Above all the knight must have a heart. In all the severe privations Francis imposed on himself, he always allowed his heart the right to be joyful. He was not ashamed to possess a heart, nor did he fear to listen to the voice of the heart.

It showed itself especially in his merciful mildness with everyone. Being merciful is of its nature a chivalrous and romantic performance. It involves delay; we lose time; we must listen to long stories and in the end confess that we are unable to help. In a highly geared civilization such as ours, being merciful is an unpractical quality. In Francis' day he could take off his cowl and even his habit, to give it to the poor; he could even strip the altars if need be. If Francis' action can be explained, today it would probably be explained away.

I am afraid we read about the knightly exploits of Francis and assimilate them in our minds much in the same way we read about the Arabian Nights. We think of both as coming from the pages of poetry and romance. They are charming. There is the danger! There is no reason to go to poetry to explain Francis. He was real and consistently merciful because he had integrity—the wholeness and completeness of putting on Christ.

Francis was, above all, a true product of the age of chivalry. Courtesy was a basic quality of his nature. So highly did he value it that he thought of it as one of the attributes of God. He wanted his friars to be anything but rude. Since his time selfishness, ugliness and greed have found themselves steadily restrained by the chivalrous subtle influence of St. Francis of Assisi.

The Leader

We dare not cloud over a third characteristic of St. Francis, namely, his energetic will. We are so apt to get the wrong impression: exterior mildness does not mean interior mulberriness. There was nothing soft nor slovenly in the intensity with which he held his will from wavering. He could not bear to hold a mere frozen idea before his mind. Immediately the thing had to be carried into action by effort of will.

He never dodged difficulties; they were mastered. Nothing could intimidate him; he never

shirked once his mind had been made up. The intensity of his will made him a leader. Even as a youth he was elected the "Keenest Teen"—King of Youth. He must have had something to offer to be admitted even in the circles of the nobility of Assisi. He was an initiator, not an imitator. To the very end he faced new situations without reference to the past. When he sat down to write a rule for his men, he did not want the minutes of the last meeting; the rules of St. Benedict and St. Bernard were not for his friars, he said. This was something new. It had to be carried through by wholehearted determination in following out the life of Friars Minor.

Because he stuck to his ideal so s t e a d f a s t l y, benedictions undreamed of sprang up after him. When he spoke his vows to Lady Poverty, he was initiating a movement he had never even guessed. He was not conscious of a social and economic order being affected by his determined adherence to poverty. The brothers were to live literally from hand to mouth. When Francis said God would provide for him, he was making no pious profession of his confidence in Divine Providence; he was announcing a solution.

Nothing could make him swerve from his course, not even the barbed remarks of his brothers. "You are neither beautiful, nor noble, nor learned. Why, then, does all the world follow you?" But neither did Francis have what we usually describe as an iron will synonymous with bullheadedness. No one could have been less dictatorial, less petty than he. He was ever ready to sacrifice the letter of the law if by so doing he could foster its spirit. Even when he describes the qualities of a "perfect general of the Order," Francis pictures a man that, far from insisting on all his authority, is always ready to make any reasonable concession if by so doing he may save a soul.

Still, Francis never dawdled, never delayed .He was like a child who goes out with a shovel to dig a hole for the sea; Francis was going out to bring all men to God. The unwitting audacity of his projects surprises us just because of the swift reliance between the thought and the action taken.

Looking at the natural characteristics of St. Francis, we see a unique and charming harmony of opposites. He was simple and at once ingeniously natural. He was fired by enthusiastic ideals of the great and good and beautiful, but always stooped to the smallest and the ugliest of God's creatures. Depth and warmth of feeling were not extinguished by a persevering energy of will. Severe with himself, he was enduringly tender of heart towards others.

For all we have said, Brother Francis might be Brother Flame. In fact, he is something like a flame. Around the heart of a flame there is a faint iridescent nimbus so distinct that one never doubts that it can be seized. We have tried to seize that nimbus by putting down three natural characteristics of St. Francis which grace built on: his naturalness, his chivalry and his energetic will. ●

A beggar once said to Brother Giles: "Please, sir give me a little consolation." To that Brother Giles replied: "Brother, see that you stand well with God, and you will have all the consolation you need. For unless a person prepares his soul to be a fit dwelling where God can turn in and rest, he will never find any peace or home or consolation among God's creatures." ●

PRAYING WITH ST. FRANCIS

A WAY TO SAY THE DAILY OFFICE

BASED ON THE WRITINGS OF ST. FRANCIS

INTRODUCTION: The Divine Office can grow monotonous, especially as said by lay members of the order in the convent and in the world. Various devices have been resorted to in order to add interest and zest to this prayer of Mother Church.

A young seminarian belonging to the Third Order fraternity of Rennes, France had an idea. It was taken up and developed by Fr. Paul de Leon Albaret O.F.M. and published by the latter in a little French booklet titled The Office of the Paters to Sanctify the Hours of the Day.

The idea consists in premising the several Canonical Hours with a pertinent passage from the writings of St. Francis, varying the system for the several days of the week, the several days having their dominant idea. The method has the additional advantage of familiarizing the users with the thoughts of our holy Father St. Francis, making them part of our daily life and guideposts to our sanctification. The application of the device to those who say the major Office is readily seen; a look at the respective thoughts before the several Hours makes an excellent preparation of the heart for them.

It has been regretted time and again that the words of our holy Father are so little known. May this little device help popularize them in all their rich and consoling sentiment. The day done, the respective matter can serve as an evening meditation and examination of conscience.

We are grateful to Fr. Paul for placing this welcome material at the disposal of THE FORUM for the benefit of its readers. The particular source of the passages is currently indicated.

SUNDAY

Dominant idea of the day's Office: glorifying God by serving him.

At Matins as Invitatory

1. Almighty, most high, holy and sovereign God, holy and just Father, Master of heaven and earth, for your own sake we give you thanks, . . .

Our Father, Hail Mary, Glory...

2. because by your will, through your only Son, and in the Holy Ghost you have created all things spiritual and bodily.

Our Father, Hail Mary, Glory...

3. We give you thanks, because just as you created us through your Son, so did you in that true and holy love with which you have loved us, have your Son be born of the glorious and ever blessed Virgin, most holy Mary, . . .

Our Father, Hail Mary, Glory...

4. and it was your will to ransom us from our captivity with his cross and his blood.—First Rule of the Friars c. 23.

Our Father, Hail Mary, Glory...

5. Almighty, most holy, high and sovereign God, the greatest good, the universal good, all that is good, you who alone are good: may we render you all praise, all glory, all acknowledgment, all honor, and all blessing, and may we always refer to you whatever is good.—The Lord's Praises in the Our Father.

Our Father, Hail Mary, Glory...

At Lauds

Most high, mighty and good Lord,

Yours is the praise, the glory, the honor, and all benediction.

To you alone, Most High, do they belong,

And no man is fit even to mention your name.

—Canticle of the Creatures.

Our Father, Hail Mary, Glory...

At Prime

Observe, O man, to what distinction the Lord has raised you in creating you and molding you according to the image of his beloved Son bodily and according to his likeness spiritually.—Fifth Admonition.

Our Father, Hail Mary, Glory...

At Tierce

All the creatures under heaven in their way serve, recognize and obey their Creator better than you do.—Fifth Admonition.

Our Father, Hail Mary, Glory.

At Sext

What we can take credit for, are our infirmities and that we carry the holy cross of our Lord Jesus Christ day by day.—Fifth Admonition.

Our Father, Hail Mary, Glory.

At None

Let us have no desire, no intention, no pleasure or delight apart from our Creator, Redeemer and Savior.—First Rule of the Firars c. 23.

Our Father, Hail Mary, Glory.

At Vespers

They are pure of heart who disregard what the world offers and seek what Heaven offers, never ceasing to adore and contemplate the true and living Lord God with a clean heart and mind.—16th Admonition.

Our Father, Hail Mary, Glory.

At Compline

O almighty, eternal, just and merciful God, have us poor wretches for your sake do what we know you want, and have us always want whatever is pleasing to you.—Letter to the General Chapter.

Our Father, Hail Mary, Glory.

MONDAY

Dominant idea of the day's Office: glorifying God by means of charity toward our neighbor.

At Matins as Invitatory

1. You are the holy Lord God, who alone work marvels. You are powerful, you are full of majesty, you are the Most High. You are the King of all might, you, holy Father, King of Heaven and earth. You are the Lord God, who is threefold and one, and all that is good . . .*

*After each paragraph throughout, an Our Father, Hail Mary and Glory are added to make up the number of twelve for the Tertiary Office; the corresponding number of Paters, Aves and Glorias can be inserted in their place for the Franciscan lay Office.

2. You are what is good, all that is good, the supreme good, true and living Lord God. You are charity, love. You are wisdom . . .

3. You are humility. You are patience. You are assurance. You are restfulness. You are joy and gladness. You are justice and temperance . . .

4. You are all the wealth one can desire. You are beauty. You are gentleness. You are our protector. You are our guardian and defender. You are strength. You are refreshment . . .

5. You are our hope. You are our faith. You are our great sweetness. You are our eternal life, great and marvelous Lord, God of all might, merciful Savior.—God's Praises to Brother Leo . . .

At Lauds

Be praised, my Lord, for all your creatures,

In special for his worship Brother Sun,

Who brings the day, and you
give light to us through him.
And beautiful is he, agleam
with mighty splendor,
He brings us understanding of
you, Most High.
—Canticle of the Sun . . .

At Prime

Let any person who is entrusted with the obedience of others and who is regarded as someone greater, become like someone lesser and like the servant of the rest of the brethren.—Letter to All the Faithful . . .

At Tierce

Since I am the servant of all, I am obliged to serve them all and to communicate to them the fragrant words of my Lord.—Letter to All the Faithful . . .

At Sext

Blessed is the person who does not keep anything back for himself in giving Caesar what is Caesar's and God what is God's.—11th Admonition . . .

At None

I entreat all my friars in the charity which is God . . . not to boast, nor yet to take inner pleasure or be interiorly elated over the good words or deeds or anything good which God says or does or brings about at times in them or through them.—First Rule of the Friars c. 17 . . .

At Vespers

How happy and blest are they who love the Lord and do what the Lord himself says in the Gospel.—Letter to All the Faithful...

At Compline

Do not keep anything of yourselves back for yourselves, so that he may have you altogether as his who has given himself altogether for you.—Letter to General Chapter . . .

TUESDAY

Dominant idea for Tuesday's Office: putting ourselves at God's disposal through poverty.

At Matins

1. You are worthy, O Lord, our God, to receive praise, glory and honor, and benediction . . .

2. Worthy is the Lamb who has been slain, to receive power and divinity and wisdom and might and honor and glory and benediction . . .

3. Let us bless the Father and the Son and the Holy Ghost. Let us praise him and extol him above all things forever . . .

4. Him in his glory may Heaven and earth praise, and every creature in heaven and on earth and under the earth, and no less the sea with what is in it . . .

5. Holy, holy, holy is the Lord God almighty, he who is and who was and who is to come . . .—The Lord's Praises in the Our Father.

At Lauds

Be praised, my Lord, for Sister
Moon and the Stars—
In the heavens you make them
bright and fair and precious.
Be praised, my Lord, for Brother Wind,
And for the air, for cloudy, fair,
and every kind of weather,
Through which you give your
creatures sustenance.
—Canticle of the Sun . . .

At Prime

Such is the eminence of the most sublime poverty; it is that which has established you as heirs and kings of the kingdom of Heaven. —Second Rule of the Friars c. 6...

At Tierce

Clinging to poverty in every way, for the sake of our Lord Jesus Christ crave to have nothing else under heaven at any time.—Second Rule c. 6 . . .

At Sext

He is truly poor in spirit, who

hates himself and loves those who slap his face.—14th Admonition...

At None

Holy Poverty confounds all grasping and hoarding,
and the worries of this world as well.—Salute to the Virtues...

At Vespers

The brethren should recall that our Lord Jesus Christ, the Son of the almighty living God, was poor and shelterless and lived on alms —both he and the Blessed Virgin. —First Rule c. 9 . . .

At Compline

Let us be well on our guard against the guile and craftiness of Satan, who wants man not to keep his mind and heart set on God the Lord; as he prowls about, he aims at ravishing the heart of man with some sham recompense or advantage.—First Rule c. 22 . . .

WEDNESDAY

Dominant idea of the Office: prayer as the safeguard of our Friendship with God.

At Matins

1. Our Father most holy, our Creator, our Redeemer and Savior, our Consoler . . .

2. Hallowed be your name: may we have a clearer knowledge of you, so that we may understand the breadth of your blessings, the length of your promises, the height of your majesty, and the depth of your judgments . . .

3. Your kingdom come: so that you may rule in us through grace and have us reach your kingdom...

4. where there is the open sight of you, the perfect love of you, blissful association with you, everlasting enjoyment of you . . .

5. May your will be done on earth as it is in Heaven: may we love you with all our heart by always thinking of you, with all our soul by always craving for you, with all our mind by making you the aim of all our intentions and seeking your honor in everything. —The Lord's Praises in the Our Father . . .

At Lauds

Be praised, my Lord, for Sister Water,
Most useful is she, and humble, and precious and chaste.
Be praised, my Lord, for Brother Fire,
By which you light up the night;
And it is fair and gay, and hardy and strong.
—Canticle of the Sun . . .

At Prime

Where there is quiet and meditation,
there is neither worry nor dissipation.—27th Admonition...

At Tierce

Where there is fear of the Lord to guard the gateway,
there the Enemy can get no hold for an entry—27th Admonition . . .

At Sext

Where there is patience and humility,
there is neither anger nor loss of composure.—27th Admonition . . .

At None

Blessed is the servant that treasures up for Heaven the favors God extends to him, and that has no desire to disclose them to people in the hope of a recompense, because the Most High himself will make his work known to whomever he wishes.—28th Admonition . . .

At Vespers

The brethren should do their work with fidelity and devotion in such a way that they do not extinguish in themselves the spirit of holy prayer and recollection, to which all other things temporal

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IN BAD TIMES

THE CHURCH NEVER LACKS SAINTS

FROM THE LIFE OF ST. MARY FRANCES

IT IS NOT UNUSUAL FOR the Church to come upon bad times, affecting her work sometimes in one country, sometimes pretty generally all over the world. It is not unusual at such times to find a lot of comfort given the Church from a veritable crop of holy souls growing up in her fields.

March and Countermarch

The eighteenth century, the 1700's, was an especially trying time for the Church on account of a most insidious enemy in the very midst of Christendom. Men like Voltaire and Rousseau and the Encyclopedists were spreading the spirit of rationalism and naturalism. That spirit crept its sneaking way about into souls in high places and low places to such an extent that religion everywhere went into a kind of paralysis and seemed ready to disappear from the face of the earth.

The countries of western Europe, and with them so largely our own country, have never recovered from that religious paralysis, which is marked by religious indifference where it is not marked by militant secularism and laicism, the spirit which more or less of set purpose seeks to put God out of the world he has made.

At its most atrocious the spirit sired the French Revolution at the end of the 1700's. At its mildest but perhaps deadliest it fathered the secularizations, which put churches and religious institutions with their buildings and revenues to worldly uses, turned the religious back into the world, and filled what was left of churchdom with utter worldliness.

But there were compensations! God always sees to that. Bleak as the times were on the surface, the closer observer was aware of a virile undergrowth of sturdy Catholic life and spirituality, which bore fruit in new religious congregations, in a revival of the spirit of older religious institutes, and in an unmistakable deepening of the faith in many ways. Witnesses of this new life are the many martyrs of the French Revolution, and no less the many men and women of the century whose sanctity the Church has officially recognized.

Witness among the saints is especially St. Leonard of Port Maurice, who just two centuries ago, at the height of Rationalism's inroads, was popularizing the Stations of the Cross as a direct countermarch to Voltaire's cynicism and Rousseau's dreamy sensualism. It was in the Holy Year of 1750 that the devotion of the Way of the Cross got a special impetus, when St. Leonard solemnly established the Stations in the Colosseum, the arena where so many early Christian martyrs died. The impression which the Holy Year pilgrims took home with them of the work of St. Leonard helped make the Stations the fixture in every Catholic church that they are today.

St. Mary Frances

The order of St. Francis was not without other fruits of holiness in the 1700's. To speak only of persons recognized by the Church for sanctity, there were besides St. Leonard also Saints Pacific of San Severino, John Joseph of the Cross, and Theophilus of Corte, all priests of the First Order, St. Veronica Giuliani of the Second Order, and St. Mary Frances of

the Five Wounds of the Third Order, together with ten blessed of the three orders.

St. Mary Frances Gallo is remarkable as an example of God's way of offsetting great worldliness with striking demonstrations of the supernatural. Saints were there at her entry into the world, in Naples in 1715. For when her mother, an otherwise good woman, fretted at the thought of what was ahead for her and the expected child, with her vile-tempered husband carrying on as he was, St. John Joseph (died 1734) and Jesuit Father St. Francis Jerome re-assured her, even told her the child was destined for great holiness.

Whatever was the precise point of the mother's fears, the event proved them comparatively negligible. For a saint was given to the world, though mother and child continued to have a hard time of it with weavermaster Gallo. Anne Mary Rose Nicolette Gallo became Sister Mary Frances of the Five Wounds when she joined the Third Order at sixteen, and went on from there edifying the world for the remaining sixty of her 76 years of life. God knows how many such lights of the Church, and the world too, are snuffed out ruthlessly, by those who should be their parents, before they have even a chance at life.

With her life extending from 1715 to 1791, St. Mary Frances' life practically tallied with the luckless 1700's, but it was the very opposite of their godlessness. Here was a child who already at four years of age spent hours of the day in prayer, and rose for the same purpose at night; a child so informed in matters of the Catechism that people said her guardian angel instructed her, and that her spiritual directors allowed her to receive holy Communion at the then very early age of seven; a child too who in spite of delicate health was a decided help to her father and the family at gold-lace weaving, her father's trade.

The Crisis

At sixteen Mary Frances went through a severe ordeal. She was at the time everything desirable as a wife according to the custom. There came a fine young fellow with money to burn and asked Signor Gallo for her hand. Oh, why not?

But the girl was not of that turn of mind. All these years she had set her mind on God and his love and his cause, regardless of what went on in the world about her. She said, "Oh, please, no!" That was the signal for her violent father to beat her up with a rope so unmercifully that her mother rushed in between them for fear he would kill the girl.

He did, however, lock her up on bread and water, until Fr. Theophilus, a friend of the family, talked him into a more Christian frame of mind. After that he went so far as to permit the girl to join the Third Order and even to wear the large habit, a custom still prevalent at the time. But he never did learn to behave like a man toward his supernaturally gifted child. If her health was never what it could have been, that was in no small measure due to his harsh treatment of the teen-aged Tertiary. It was not without a certain prophetic intuition that on entering the order she chose the name of Mary Frances of the Five Wounds.

So far as the devoted girl was concerned, that was all to the good. Hers had never been a fair-weather spirituality, of the sort that serves God's will and pleasure only as long as it can have its

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A PROBLEM IN VALUES

BY FR. PHILIP MARQUARD O. F. M.

THE WORLD'S GREATEST DEED

The Tenth of a Series of Conferences on the Stations

PEOPLE ARE ALWAYS SEEKing to reach new peaks. They strive to better all previous records. Yet Christ has always stood head and shoulders over all. In the twelfth Station of the Cross we recall the greatest act the world has witnessed—God as man submits to the cruelest death for his wayward people. Here we can reflect on Christ's great love and the love we owe in return.

1. The Tremendous Lover

1. Many people talk about love, but few understand it. In Christ we find real love, that noble act born of self-sacrifice. The prophet Jeremias puts these words in the mouth of Christ: "I have loved you with an everlasting love, therefore have I drawn you, taking pity on you" (Jer. 31, 3).

These are mighty words. They plumb the depth of Christ's love. You can never reflect sufficiently on these words: I have loved you with an everlasting love. Is there such a thing as everlasting love on this earth? No indeed. It is found in God alone. He loved you long before anyone else did, and he will love you long after all your earthly ties of love are broken.

Who thought of you and loved you two or three thousand years ago? One only, and that was God. He loved you long before your mother or father. He loved you with an everlasting love. God thought of you before he created the very world. His everlasting love reaches beyond the confines of time.

This everlasting love made God become man and undergo the terrible death of crucifixion. In this act of crucifixion, self-sacrifice at its best, you find everlasting love worked up to white heat. It is Love itself crucified. His whole appearance betokens love. His head is bent to kiss you. His arms are extended to embrace you. His heart is open to receive you. There you have a true picture of everlasting love: Christ dies that you may live.

You cannot understand this heroic act of Christ unless you consider the crucifixion in the light of sin. Merely to pity Christ in his sufferings is to miss the point. One must meditate on his words to grasp the true meaning: "The Son of Man has come to give his life as a ransom for many" (Mt. 20, 28). Here you see the whole beauty of his noble life and death. Or just reflect on those heart-rending words spoken by Christ over Jerusalem: "Jerusalem, Jerusalem, you who kill the prophets, and stone those who are sent to you! How often would I have gathered your children together, as a hen gathers her young under her wings, but you would not!" (Mt. 23, 37).

What grief must have gripped the heart of Christ as he looked down on the faithless city from his cross. Complete human failure crushed his soul. But what about yourself? Are you not another Jerusalem in the eyes of Christ? His love goes out to you in his life's blood, and are you as blind and stubborn as the city of Jerusalem?

2. Despite this heart-rending disappointment, which Christ as God foresaw, his love for you nev-

er wavered in its intensity. In fact he said even as you tried to reject him in the crucifixion by your waywardness, he would exert special power to draw you to himself. "And I, if I be lifted up from the earth, will draw all things to myself" (Jn. 12, 32).

You can truly say: "He loved me and gave himself up for me" (Gal. 2, 20). To hang three hours on the cross is a long time. In such an act each minute is an hour to the sufferer. How agonizingly the dark hours of a night drag when you are unable to sleep. For Christ there was no question of sleep, no question of a happy death from a human standpoint. Every moment was torture. The important point to see in this is the personal angle—that this suffering was for you.

The Franciscans have charge of the Hungarian Lourdes known as Mariagyud. Last year the 800th anniversary of this shrine of Our Lady was celebrated with fitting ceremony. The purpose of mentioning it here is this. At this shrine there is a celebrated old outdoor crucifix. It is called the Honey Jesus. According to a legend, the name is derived from the honey that flowed from one of the sculptured feet of Christ. Bees are said to have built a hive in the foot after they had found access through a large crack. In certain seasons honey would run down on the pedestal. In 1912 a little blind girl was brought to the foot of this crucifix by her parents, and as they knelt in prayer, some honey from the crucifix dropped on the girl's eye. Instantly her sight was restored.

That is the legend. What credence the story bears, matters little. It does bring out the whole purpose of Christ's death. The honey represents the purity and sweetness of his love flowing so freely for you. This genuine love has put at your disposal Christ's infinite merits. For on the cross he obtained the right to put all his graces at your very doorstep. This heroic act opened up to you the possibility of membership in his Divine family. Yes, Divine life can be yours as a result of Christ's almighty love.

2. Your Love

1. After thoughtful consideration of the foregoing you should be impelled to do your utmost to love God in return. As St. John writes: "Let us therefore love God, because God first loved us" (1 John 4, 19).

Your return of love is a priceless gift to the crucified Christ. It is something he definitely looks for and expects. His sentiments regarding such expression of love on your part are seen in the Gospel incident of Mary Magdalene washing the feet of Christ in the house of Simon the Pharisee. The latter was scandalized that Christ would let this great sinner come near him. It was then that Christ said to him: "A certain moneylender had two debtors; the one owed five hundred denarii, the other fifty. As they had no means of paying, he forgave them both. Which of them, therefore, will love him more? Simon answered and said, He, I suppose, to whom he forgave more. And he said to him: You have judged rightly. And turning to the woman, he said to Simon, Do you see this woman? I came into your house; you gave me no water for my feet, but she has bathed my feet with tears, and wiped them with her hair . . . Wherefore I say to you, her sins, many as they are, shall be forgiven her, because she has loved much" (Lk. 7, 40-47).

In other words, Christ flooded Magdalene's soul with divine life because she loved him so much.

Love like Mary Magdalene's is the key to the heart of Christ and his infinite treasures. It was the secret of St. Francis' success and his joy. His only sorrow in life was that all people did not love God as they should. "My love is not loved," he pined so often.

Lukewarmness was always distasteful to Christ and to all the saints. Christ is constantly sending us examples of deep fervor and love in order that we may initiate a firmer step in the same direction. We can point to the Tertiary stigmatic of Rhode Island, Marie Rose Ferron, who lived and died during the span of our lives. She suffered great pain, but found in it an expression of her love for Christ. In one of her ecstasies in 1929 she asked Our Lord how long the sufferings were still to endure, and he replied, Seven more years. Five witnesses heard this and saw her count off on her fingers how old she would be at that time. She would be thirty-three, Christ's age. She did die in 1936 at this very age.

2. Such Tertiaries took to heart the words of St. Paul: "With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me" (Gal. 2, 20).

To be nailed to the cross through love means to be able to make any sacrifice necessary to preserve the grace of God in your soul and increase it daily. In your home does your crucifix hang where you and the members of your family can constantly lift your eyes to it? Or is it tucked away in a back bedroom? You are not merely to sleep near your crucified Savior, but mainly to live with him.

You must be nailed to your vocation, to your marriage, to your particular state in life. To be just a hanger-on, one making the best of a bad situation, is by no means enough. It will never bring the joy you need and which Christ wants you to have.

Father Charles Eugene de Foucauld woke up to this. In his early days he was a young dandy who sowed more than his share of wild oats. As a soldier in the French army he had a bad record, though he was known for bravery in actual conflict. He sought happiness everywhere but in the Crucified. Of course, he did not find it, until he turned directly to the cross on his twenty-ninth birthday. He went to the Holy Land, where our Savior made his great sacrifice. There as a servant in the monastery of the Poor Clares he meditated deeply for three years on Christ's love for his soul. As a result love was enkindled in his soul. He studied for the priesthood, was ordained and threw himself into most difficult work among the Christian-hating people of the Sahara. He accomplished little or nothing in the way of actual conversions, but he never allowed himself to be discouraged. He wrote: "I work so that the Ahaggar people may be Christian in two centuries."

You must have such deep faith in the crucified Christ, then your work too will go on, far beyond the span of your life. As a witness of Christ Father Charles was an outstanding success. After he was killed at the outbreak of the first world war, great miracles were worked through his intercession. Like Christ's sacrifice on the cross, his life teaches the spirit and will to sacrifice for God and your neighbor as well as your own soul. You must be able to look into the face of the dying Christ and pledge the loyalty of undying love, a love that knows no giving up, no shortcuts or detours, but love firm through all trial. ●

BLUE IS RED

A page of Pointers on Catholic Action, by Tertiary **Francis Little**

WHEN WE SAY HERE THAT blue is red, we mean that Mr. Blue is red. Perhaps you already know Mr. Blue. Mr. Blue is both the title of a book and the main character in the story. The purpose of bringing in Mr. Blue here, is to say that the story of him can serve as a good test as to whether you possess the spirit of Catholic Action.

But a word about Mr. Blue. If you have not read the book, do so. It was written by Myles Connolly, a Catholic layman. Mr. Blue is a modern St. Francis. Long before he learns that to top one's joy one must find and pick up Christ's cross, he proves to be a natural for flinging things he owns away for the happiness of others. Inheriting millions, he does just that. Then he goes up atop a New York skyscraper and lives in a packing case there, in order to look at and admire God's beautiful blue sky.

Of course being a typical Franciscan in spirit, he wants the whole world to come up there to enjoy what he enjoys, especially the poor. He comes down to earth when he realizes that you have to get away down among men, especially the poor, in order to help them. So he shows up in Boston and organizes a new religious order—with overalls as a habit—in a lumberyard, where he goes to work among the spiritually poor. He tops his life by giving it up in order to save a fellow man. The thing is, Mr. Blue is brimming over with the spirit of Catholic Action.

It has been our experience to witness a strange reaction in some of the many we have urged to read Mr. Blue. They come back with the impression that Mr. Blue is insane, that the whole story is out of this world, and that the whole idea of what he did is not for them. Others have immediately warmed up to Mr. Blue and have fondly wished that he were real and alive, so that they could join him.

There is a good test here. If you want to know whether a person possesses a predisposition for Catholic Action as it is understood by Our Lord, by the Pope, or by St. Francis, give them Mr. Blue to read. Then test their reaction. If they have the feel for Catholic Action, they will abstract from the exceptional details of the story and see the grand Catholic spirit with which Mr. Blue sets out to paint the town red for Christ.

If we do little else for the development of Catholic Action, we Franciscans must put across the romantic vision which is proper to Catholic Action. God is Love. God is pure romance. That is what St. Francis grasped from the beginning. That is what Mr. Blue is so red about. Our love is really so prosaic, so mathematical. Christ's is not; it is infinite, and we are to imitate him . We have lesser models, more of our size, like Francis, and his twentieth-century counterpart, Mr. Blue.

If we do not have this vision of St. Francis and of Mr. Blue, then our status as Franciscans, of being beggars, should get us busy begging the Holy Spirit for that gift of love. If we love like Mr. Blue loved, Catholic Action will enjoy an acceleration which it certainly cries out for in these times, when only the Reds seem to be painting the world red. ●

THE VOICE OF THE TERTIARY

Translating Faith into Action, by **Fr. Mark Hegener** O. F. M.

OUR OWN VOICE CAN SURprise us. After hearing a recording of our voice the first time, we often have to throw out the window all the grotesque mental images we have formed of our voice. Perhaps we are surprised to learn that we sound much better than we had imagined.

The Hour of St. Francis is ofcially subtitled "the Voice of the Franciscan Tertiary." The Tertiary voice is actually much better than most Tertiaries realize. It has received wide recognition by some of the ablest talent in the radio and the acting professions.

It is pointless to pat ourselves on the back. But there is a point in listening to what others say when they give the program patent praise. It adds to the realization that the Voice of the Franciscan Tertiary has the qualifications of an excellent radio program. It is in fact, much better than we believed. It is the Tertiary Voice, your voice, and it demands your support, promotion and enthusiastic effort in bringing it to an ever wider audience.

Catholic actors who have appeared on the program, have taken the trouble to prepare personal statements about the Hour. There is no room here to quote the full passages. J. Carroll Naish said he has "been on hundreds of radio programs, and I have one of my own (Life with Luigi), but I have never appeared on any program which gave me the honest satisfaction that comes from working on The Hour of St. Francis."

"I felt happy and privileged to do something for our Lord and St. Francis," wrote Jeanne Crain. "Many people in this profession are most interested in doing something good, but there are so few opportunities. The Hour of St. Francis is one such outstanding opportunity." Actor Gene Lockhart wrote: "Personally, I have been drawn to the Third Order of St. Francis through this contact, and I hope to be able to embody the ideals of St. Francis more personally in my own life."

Joan Leslie, who has given the program much assistance, wrote that she was "so happy to have been part of this kind of movement toward the greater good of all. Keep your fine program going, Father Noonan, as another step in uniting the world in fellowship and love."

It would be impossible to quote from the many letters of commendation from drama critics, radio people, and best of all, from the listeners who have benefited by the program. The Tertiary Voice is being heard and recognized as good.

Though the program is sometimes referred to as non-controversial and as "inspirational," it has never made milk and water of religion. Nor does it preach merely sweetness and light. It has always been frankly forward, always sounding a reveille, not taps. To catch light-minded people off guard while seeking amusement at an idle hour, Father Hugh, the originator and producer of the program, chose the dramatic medium to show the beauty of the commandments of God in action; to show the need of charity, sacrifice and devotion in making our world a better place.

The Hour of St. Francis is now finishing its third year of broadcasting. It is now on over 225 radio outlets in the United States

and Canada. The cost is $22,000 a year to produce thirty-nine weekly programs. The Tertiaries of the United States and Canada support the Hour by a kind of taxation. Thirty-five cents is expected from each professed Tertiary in good standing. The tax is levied in various ways in the several Tertiary provinces. Ultimately, the tax is taken from the fraternity treasury made up of the monthly contributions of the Tertiaries.

The standard cast of actors on the program has always been paid according to union scale. The cast includes very able talent, as good as any in radio. Father Hugh felt that they should not be saddled with the obligation of charity that we ourselves in the Third Order have assumed. Naturally, the stars who have appeared on the program offer their services gratis. They have been overwhelmingly generous of their talent and have given every kind of co-operation.

The responsibility for the Hour still rests on the Tertiaries . It is for them to make the Tertiary Voice heard, by publicizing and promoting the program. It must not remain a voice crying in the wilderness.

Most of the 225 stations give the Hour public service time—radio time offered gratis by the radio station. If the program is not on in your locality, the fraternity or some interested person ought to make an effort to have some radio station accept the program. How go about it? 1. Approach the station manager or program director of the station, and explain the nature and purpose of the program; 2. if he wants to hear a sample program, write to your Third Order provincial headquarters and ask to use a sample recording, or write directly to Father Hugh; 3. when the program is accepted, write to Fr. Hugh Noonan, O.F.M., 218 E. 12th St., Los Angeles 15, Calif., and explain. The programs will then be sent directly from Los Angeles to the station. After the programs have been played at your station, send them to your Third Order provincial headquarters.

Each fraternity ought to have some kind of publicity fund. This can be raised in various ways: 1. Put advertisements in the papers, diocesan papers and neighborhood papers. 2. Place posters in hospitals, libraries, church vestibules, rectories, store fronts. Father Hugh has a new poster, at fifteen cents each; bought in quantity, you can have your station and time put on the poster. 3. Use the direct approach. To his own fraternity Father Hugh suggested that the members open their phone book a half hour before the Hour goes on the air. Pick out five names above and five names below your own name in the directory. Dial them. Ask whether they have heard the Hour of St. Francis. The Hooper-raters use this method. Who knows what one tiny call may do? 4. Call the station immediately if for some reason the program does not go on the air at its scheduled time. Stations consider these calls a g o o d index to the program's audience. One station had to close its switchboard when the Hour failed to go on one evening.

Listen to your voice. Then let the world know about it.

If a person does what is good without humility, the good is turned to evil. There are many who have done good works praiseworthy to the eye, but because they lacked humility, what they did became corrupt, a proof that their works sprang from pride, for works having their root in humility never decay.—Bl. Giles of Assisi.

ALL THAT GLITTERS

The Third Order Rule and Practical Christianity, by **Fr. Albert Nimeth O. F. M.**

THE OBJECT GLITTERED IN the monastery yard as the sun's rays danced on it. Of all things to find in the monastery yard—it was a revolver! Someone had thrown it over the fence. This intruding piece of villainy is but one of the long series of anonymous contributions from the world outside. Whiskey bottles, blackjacks, dice find their way over the high wall. On one occasion liberality was strained to the breaking point when a complete set of burglar tools was deposited.

This invasion of the cloister by crime elements suggests in a banal way a great spiritual truth that Tertiaries can dwell on with profit. No matter where a person may be, there will always be intrusion by the world. It is not the place or the circumstances that make a religious. It is the inner spirit that is of the essence, a spirit that is impervious to external conditions. Pope Pius XII hints at what I have in mind. Referring to the early Tertiaries, he says, "This host dressed like people in the world; they founded numerous families, they worked in business offices, in workshops, in the chairs of universities, at the bar of law, on fields of battle, on the throne of kings, everywhere discharging the duties of their condition in life or of their office."

He goes on: "But what did Francis hope to achieve with them in the campaign against the world if they were not to be distinguished in any way from the world? They wore the livery of the world but they did not share the spirit of the world. They were to spread the spirit of Jesus Christ."

When we were baptized, we promised to "renounce the world and all its pomps." This same promise is the substance of the formula made at profession in the Third Order. One of the greatest enemies of the soul is the world and the worldly spirit, which tends to lure us from the service of God. It is all the more dangerous because it is subtle. The danger lies in this: there are many attractions in the world which seem to offer happiness. Many of these attractions are not sinful in themselves, but they do cause us to fix our desire on them to the extent that they prove a detriment to the soul and a hindrance to virtue. They tend to beget laxity and tepidity.

We are told to be "in the world, but not of the world." In other words, we ought to use legitimate things for the purpose intended. They are not to be set up as ends in themselves; they ought not to be sought for their own sake. We have to understand what St. Francis says: "We are pilgrims and strangers in this world." We are on a journey, and the things along the wayside are not our destination. We may stop on our travels to admire a beautiful scene, but we do not let its attraction so absorb our attention that we forget where we are going. Such attraction merely helps to pass the time. On our journey through life it is not sensible and proper to settle down to enjoy the passing pleasures and forget our main purpose. Certainly we are not forbidden to use the innocent attractions offered; no balanced person will deny that. But to place our hopes of happiness in such transient mat-

ters is foolish and futile. That is the spirit of the world and that is the spirit that retards progress on the path of virtue.

Our hearts yearn for happiness. We all recognize this innate drive. This is what the world works on. It dangles specious happiness before our eyes. Time after time we allow ourselves to be deluded. The happiness offered by the world inevitably ends in weariness of spirit. Like the empty husks that the Prodigal Son ate, it never satisfies.

One of the avenues to happiness that the world suggests is riches. Was any man ever satisfied with what he possessed? Wealth is like a parasite that is preyed on by other parasites. It brings with it anxiety, fear of loss, multiplication of needs. Notice how St. Francis put it when he answered the objection of Bishop Guido: "Lord, if we have possessions, we should need weapons to defend them. This would lead to lamentable lawsuits and litigations, whereby the love of God and neighbor is so frequently violated." Those who have wealth to satisfy every prompting of the heart, will not be content. There will be the tendency to acquire more and more. If there is no restraint but merely a hog-it-all attitude, dissatisfaction will always result.

Those who do not have wealth but nevertheless give ear to the siren song of riches, are soon harried with envy of the rich; they burn with the desire to lay hold of some portion of this perishable earth. Such people certainly are infected with the spirit of the world and their chances of drawing closer to God are greatly diminished.

Almost hand in hand with the desire for riches goes the desire to be in style, lest we lose face with our acquaintances. We have to be up to date in dress, full of outward show, lest others get ahead of us. Aren't there too many striving to be leaders in fashions, which become more and more daring and less and less decent? It seems to become more evident as time goes on that the forces of modern paganism are making a determined effort in a definite direction. Some of the styles that are peddled in the interest of health and relaxation violate every canon of virtue and good taste. Designers utterly disregard the sacred character of the human body as a temple of the Holy Spirit. Exposure reckless and ruinous guides their hands. Our position advocates proper concealment, not because the body is bad but because it is too sacred to be revealed to the sordid public gaze, just as the chalice is hidden by the veil because of its sacred character.

Nudism and near nudism further disregard the historic fact of the fall of man with its consequent conflict in the human makeup. Rebellious sense nature is seeking to control man's higher life. Anything that caters to our sense life heightens this struggle. Many styles and fads and moods of the moment do that very thing. To succumb to this base appeal is to cause severe damage to our spiritual life.

This does not mean that we have to be slovenly and careless about our clothing. But it does mean that we ought to be simple in our tastes and satisfied with ordinary decency and modest styles. All of this is neatly crystallized in the simple words of the Third Order rule: "In all things let the members of the Third Order avoid extremes of cost and style, observing the golden mean according to each one's station in life." ●

AMONG THE IMPORTANT

BOOKS AND WHAT'S IN THEM

One of the most important early Fathers of the Church is St. Justin Martyr. He is among the earliest of the Fathers, as he was born in the first decade of the second century, was converted about the year 130 A. D., and martyred about 165 A. D., thus being in touch with the disciples of the Apostles. His early position, furthermore, is enhanced by the decisiveness of his works, which include, as certain, the First and the Second Apology, and the Dialogue with Trypho, while the Discourse to the Greeks, the Admonition to the Greeks, and the Divine Monarchy are published under his name, though quite certainly only for convenience sake. Other works of his, known by title, are no longer extant.

As the works of St. Justin stand, they are of the highest value for the clear light they shed on the relationship between Christians and non-Christians, on the worship of the early Christians and their community life, and on their persecution and heroism. At the same time St. Justin was the first Christian writer to apply philosophical terminology and analysis to Christian concepts, paving the way for St. Augustine and the Scholastics.

The Fathers of the Church series now issues the above mentioned three authentic and three alleged works of St. Justin as the sixth volume of its projected 72-volume edition of the Fathers. The translation is by Dr. Thomas B. Falls of Overbrook Seminary. Following the lamented death of general editor Dr. Ludwig Schopp, the publishing committee, heretofore incorporated as Cima, now uses the letterhead of Fathers of the Church Inc., with headquarters at 473 Fifth Ave., New York 17. ●

LEADERS MUST BE READERS

One of the most important fields of knowledge today is that of ethics, the natural law, the concepts of right and wrong as ascertained and developed by the light of reason .It is on this ground especially that our governments are supposedly formulated and operated, except inasfar as they fatuously depend on mere police power to enforce arbitrary social forms.

There is an exhaustive work on the subject (more than 1000 pages) by Dr. J. Messner of the University of Vienna, translated from the German manuscript by J. J. Doherty. The title is Social Ethics. In four parts the work first lays down certain fundamental considerations, such as the nature of man taken as an individual and as a member of society and of the state; next it treats of the ethics of society—the family and other social groups, culminating in the nation and the community of nations; then of the state itself, its nature, sovereignty, functions, forces; finally, of social economy and its processes, organization, perfection and international bearings.

The book is for anybody of average intelligence and education. Mastery of it, however, ought to entitle anybody to a university degree. Herder. ●

Mary and Joseph is the title of a very informative book by Father Denis O'Shea. The life and times of Mary and Joseph are made the subject of a detailed study, taking as material what is contained

in the Bible, in the apocryphal writings and in the general, secular knowledge we have of their day with its customs and framework. It is amazing how lifelike is the picture that results, and how satisfying it is to the clients of Mary and Joseph, filling in the background of their life without drawing on idle fancy and its unworthy and not seldom even heretical creations. Altogether a worthy, dignified, substantiated as well as complete picture of the holy pair and their entourage. A beautiful jacket picture of the espousals of Mary and Joseph adds to the attractiveness of the book. 404 pages, $3.50, Bruce.

The Catholic Book Publishing Co. offers two heart-warming little volumes on the spiritual life.

Living with God is by Ven. Francis Libermann, the celebrated convert from Judaism and cofounder of the Holy Ghost Fathers. It addresses itself expressly to priests and religious, but the application is to all who seek more intimate union with God in the pursuit of duty by choice. Father Libermann is here as elsewhere in his writings the great master of the spiritual life, as Pope Pius XII has called him. The book makes no excursions into the fanciful; just plain solid doctrine on the essence of union with God in sanctifying grace and the offensive and defensive means to persevere and grow in the state of grace. 256 pages, $2.00.

Practical Union with God, by Holy Ghost Father John Hoffmann, is a companion piece to Father Libermann's work. It too treats of living with God but with the greater emphasis on the general reader's cooperation in the various situations of life—at prayer, at work, in suffering, in everyday life, teaching the soul how to remain recollected, contemplative, under all circumstances. Part II is more by way of an appendix, on the nature and functioning of the particular examen. 160 pages, $2.00.

From God to God, by Jesuit Father Stephen J .Brown, is subtitled An Outline of Life. From his rich experience in guiding souls, also in writing (he has written some 30 books), the author sets down brief chapters on religion as it affects daily life. It does not pretend to be a systematic exposition of the spiritual life, but there are 102 short readings on God and ourselves, on what Christ and the Church mean to us, on living out our daily life in its various phases and circumstances, on the inner life, and not least on going back home to God, and these brief readings constitute a pretty exhaustive if conversational handbook for a better Christian life. Light thought if you will, but real thought and clear light toward inspiration and comfort .320 pages, $3.00, Bruce.

Father Bouscaren S. J. has been supplying the public periodically with digests of decisions on the Code of Canon Law. There was a comprehensive volume in 1934 and another in 1943. There is to be a third durable volume when enough matter accumulates for a substantial tome. Meanwhile there is a paper-bound Supplement Through 1948 available. 278 pages, Bruce.

Cardinal Mindszenty Speaks is the title of an authorized white book of documents bearing on the crisis between the Church and the present communistic government of Hungary. We are told, the book was compiled by the cardinal previous to his arrest, with directions to publish it abroad in the event of his isolation. There are 109 documents in all, four dealing with the Nazi oc-

cupation, the rest with Soviet supremacy, all clear evidence, mostly from current press notices, that the Church and in particular the cardinal were innocent of the charges later made as propaganda in preparation for the seizure of His Eminence. Longmans, 234 pages, $2.50. ●

Friends of C. S. Lewis, author of the Screwtape Letters, will welcome his latest book, The Weight of Glory and Other Addresses. It is a slender volume of only 66 pages, with five lectures of an apologetic nature, chiefly on moral issues with a doctrinal implication, with Lewis' usual flair for unexpected turns in argument and capitalization of the supposedly obvious. The address supplying the title for the book, for example, is amazing for its richness of content in explanation of the nature of the eternal reward. Macmillan, $1.25. ●

PRAYING WITH ST. FRANCIS

(Concluding page 302)

should minister.—Second Rule of the Friars c. 5 . . .

At Compline

And since we are not fit to mention your name, we humbly entreat that our Lord Jesus Christ, your beloved Son, may render you thanks that please you, for everything; for he, through whom you have done so much for us, always suffices you for everything.—First Rule of the Friars c. 23 . . .

THURSDAY

Dominant idea for the Office: love of God shown by devotion to the Holy Eucharist.

At Matins

1. Our Father most holy, our Creator, our Redeemer and Savior, and our Consoler, make us love you with all our strength, by spending all our forces and all the faculties of soul and body in the service of your love and on nothing else . . .

2. May we love our neighbors as ourselves, by getting them all as much as we can to love you . . .

3. Give us this day our daily bread—your beloved Son, our Lord Jesus Christ . . .

4. Give it to us today, so that we may remember, appreciate, and venerate the love he had for us, and all that he said and did and endured for us . . .

5. And forgive us our debts, in your unspeakable mercy and in virtue of the sufferings of your beloved Son, our Lord Jesus Christ. —The Lord's Praises in the Our Father . . .

At Lauds

Be praised, my Lord, for our sister Mother Earth,
Who sustains and guides us,
And brings forth fruits of many kinds, with mani-colored flowers and grass.
——Canticle of the Sun . . .

At Prime

It is his Father's will that all of us be saved through him and should receive him with a clean heart and a chaste body.—Letter to All the Faithful . . .

At Tierce

Let everybody halt in awe, let all the world quake, and let Heaven exult, when Christ, the Son of the living God, is present on the altar.—Letter to the General Chapter . . .

At Sext

Bring all the reverence and all the respect you ever can to bear on the most holy body and blood of our Lord Jesus Christ, through whom whatever there is in Heaven and on earth is appeased and re-

conciled to God almighty.—Letter to the Gen. Chapter . . .

At None

The Lord gave me such faith as regards churches that I prayed and said in simple fashion: We adore you, O Lord Jesus Christ, here and in every church all over the world, and bless you, because through your holy cross you have redeemed the world. — Testament . . .

At Vespers

These most sacred mysteries I wish to see respected and venerated above all things, and kept in estimable places.—Testament...

At Compline

Please, O Lord, may the fiery, honeyed force of your love lap up my mind from everything under Heaven: so that I may die for love of your love, who deigned to die for love of my love.—Authentic Prayers . . .

FRIDAY

Dominant idea of the Office: renunciation of self after the example of Jesus.

At Matins

1. Clap your hands, all you nations, shout to God with a voice of rejoicing, for the Lord on high is terrible, the great king over all the earth . . .

2. For our most holy Father in Heaven, our King, ages ago sent his beloved Son down from on high; and he has wrought salvation in the midst of the earth . . .

3. Let the heavens rejoice and the earth exult, let the sea be roused and the many things filling it, let the fields be glad with everything in them. Sing a new hymn to him. All the earth, sing to the Lord . . .

4. Bring to the Lord, O you countries of the Gentiles, bring to the Lord glory and honor, bring the Lord glory for his name . . .

5. Bring your own person to carry his holy cross, and to follow his most holy commandments to the very end. Let all the earth be roused at his sight. Proclaim among the nations that the Lord is ruling.—Vespers Office of the Passion . . .

At Lauds

Be praised, my Lord, for those
who grant pardon for love of
you,
And endure infirmity and tribu-
lation.
Blessed are they who maintain
themselves in peace,
For from you, Most High, they
shall have their crown.
—Canticle of the Sun . . .

At Prime

It was the Father's will that his blessed and glorious Son should offer himself as a sacrifice and victim on the altar of the cross by means of his own blood, leaving us an example to follow in his footsteps.—Letter to All the Faithful . . .

At Tierce

It is for us to renounce ourselves and place our person under the yoke of service and holy obedience as each of us has promised the Lord.—Letter to All the Faithful . . .

At Sext

Blessed is the servant who always keeps the enemy (of his person) under control and guards himself prudently against him; for, let him do that, and no enemy visible or invisible can do him any harm.—Tenth Admonition . . .

At None

Let the time come when those who should oblige the servant of God, do the contrary to him, and what degree of patience and humility he has then, that is the degree he has and no more.—13th Admonition . . .

At Vespers

Holy Obedience confounds all

selfishness of flesh and body,
and keeps the body mortified
to obey the spirit,
and to obey one's fellow man.
—Salute to the Virtues . . .

At Compline

The spirit of the Lord applies itself to humility and patience, to unaffected simplicity and true spiritual peace, and always craves to possess above all the fear of God, the Divine wisdom, and the Divine love of Father, Son, and Holy Ghost.—First Rule of the Friars c. 17 . . .

SATURDAY

Dominant idea: devotion to Mary.

At Matins

1. Hear me, my brothers, children of the Lord, give ear to my words, incline the ear of your heart, and obey the voice of the Son of God . . .

2. Keep his commandments with all your heart, and comply with his counsels in a perfect spirit. Proclaim it that he is good, and exalt him in what you do . . .

3. For he has sent you out all over the world so that you might testify to his voice by what you say and do, and have everybody learn that there is no one almighty but he . . .

4. Persevere under discipline and holy obedience. What you have promised him, keep with a good and determined resolution...

5. The Lord God acts with you as with sons.—Letter to the Gen. Chapter . . .

At Lauds

Be praised, my Lord, for our brother the death of the body,
Which no man among the living can escape.
Unhappy they who will die in mortal sin.
Blessed those who shall be found in your most holy pleasure,
For the second death shall do no harm to them.
—Canticle of the Sun . . .

At Prime

Hail, holy Lady, most holy Queen, Mother of God, Mary, a virgin forever, elected by the most holy Father in Heaven and consecrated by him together with his most holy beloved Son and the Spirit the Paraclete.—Salute to Mary . . .

At Tierce

O holy Virgin Mary, there is nobody like you born among women on earth. Daughter and handmaiden of the most high King, pray for us to your most holy and beloved Son, our Lord and Master. —Office of the Passion . . .

At Sext

The most high Father announced the coming of this Word of the Father from Heaven, through his archangel St. Gabriel, to the holy and glorious Virgin Mary, from whose womb he received the flesh of our human nature and frailty.—Letter to All the Faithful . . .

At None

If the blessed Virgin Mary is honored so much—and rightly so —because she bore Christ in her holy womb, how holy, just and worthy ought not anyone be who takes up Christ in his mouth and heart—Christ who is to live forever, Christ glorified, on whom the angels yearn to cast their glance? —Letter to the Gen. Chapter . . .

At Vespers

We are our Lord's mothers when we carry him about in our heart and person by means of love and a clean and sincere conscience, and we give birth to him by means of our holy actions, which should shine as an example to others.—Letter to All the Faithful . . .

At Compline

Almighty and eternal God, grant that we may follow the footsteps of your Son, Jesus Christ, our Lord, and by means of your sole-saving grace come to you, the Most High, who in perfect trinity and simple unity live and reign and have all glory as the God of all might world without end. Amen.—Letter to the Gen. Chapter . . .

The End

ST. MARY FRANCES

(Concluding page 304)

honeyed way. There are too many such, in every walk of life, even in the priesthood and in the convent, not at all to speak of married people, or single people either, when the grass elsewhere looks greener or the going gets a bit tough. Our day with its washed-out stamina, its lack of insight and will power, can use more of the spirit that is ready to take a beating sooner than renounce a cause or a course which God takes as his own.

She Could Take it

From then on Mary Frances' life was nothing that shook the world visibly as Voltaire and Rousseau were shaking it. But is it any less certain that lives such as hers were drawing down rains of grace to enliven the faith and quicken grace in the souls of people far and near?

Mary Frances was a good Tertiary, hewing close to the traditions of the Third Order of St. Francis. Hers was a life of fidelity to everyday duty, a life of penance in the essential sense of flight from the occasions of sin, but also in the sense of voluntary inflictions and restraints. A favorite practice of hers was to ask God to let her suffer the pains of those in Purgatory or the pains of sick and sinful neighbors. Her confessor, we are told, used to wonder whether there could be any souls left in Purgatory the way she went out of her way to suffer for them.

This in addition to the ill-treatment at her father's hands, and her mystical sufferings. For St. Mary Frances is one of the great examples of physical mystical experience. While making the Stations (recall, this was the great century of the Way of the Cross), she would feel the pains of our Lord's sufferings, notably on Fridays, particularly in Lent: the sufferings of Gethsemani, of the scourging, the crowning with thorns, the cross, and the crucifixion. Also, apparently she had the stigmata.

Ill-health within, suffering inflicted by her father from without, and the suffering she chose of her own accord—oh yes, St. Margaret Mary could take it and still be what God was pleased to have her be.

There were other sufferings too. She disclosed that one day to a Franciscan, Fr. Peter Baptist. Said she: "Take care, father, not to let jealousies arise among your penitents. We poor women are very subject to it, as I know by experience. I have suffered from it. So I thank God for getting my confessor to act toward me the way he did. He would make me wait for confession until all his penitents had been and then likely he would say no more than: Go away, just go to communion! The Devil would then suggest to me that my confessor had no sympathy for me and for what I suffered from my father and sisters at home when supposedly I was late in getting home from church. But what most troubled me were the remarks of neighbors because I went to confession so much. I

tell you this both so you will be careful and gentle, and so you will not spare penitents who need a little severity."

Favors

Yes, Mary Frances could take it. And so she was a person of the kind God loves to single out for special miraculous favors. Crib, Cross and Tabernacle were the central points of these favors. We have mentioned some of the favors with reference to the Cross. On Christmas day in 1741, when Mary Frances was praying at the Crib, she received the mystical espousals. She was twenty-six at the time. She received holy Communion daily, and our Lord was so faithful to his spouse that he came to her miraculously especially when she was otherwise prevented from receiving. Three instances are recorded where the sacred Host came to her lips without visible agency. More marvelous still: repeatedly the Precious Blood in the chalice was visibly depleted as a portion of it went to St. Mary Frances, even when she was detained at home by illness! (See Butler-Thurston under October 6)

This while outside the world was dark and getting darker! I repeat, who will say that St. Margaret Mary was all this while not making her mark on the world? It was in any case the phenomenon of the the strikingly supernatural asserting itself while elsewhere the supernatural was being laughed out of court.

During the last 38 years of her life St. Mary Frances acted as housekeeper for a secular priest in Naples—therefore, for just half her life. We are told that priests and religious as well as lay people came to her for help and direction, and there is no indication that her ministrations were resented by anybody. She must have known how in spite of all to keep her place as well as the house. A fine example and patron for all housekeepers!

No, St. Mary Frances was not a self-contained recluse (the saints never are!), not without her influence on the world about her, and, again I repeat it, perhaps not without influence in God's way even on world affairs. Down in Naples there was enough of the prevalent spirit of rebellion against God for her to realize what was going on in France, especially toward 1790, when the worst was ready to break. She used to say with reference to affairs: "I can see nothing but disasters—troubles in the present, greater troubles in the future. I pray God that I may not live to witness them."

She died on October 6 (now her feast day), 1791. The French Revolution became a bloody thing in 1792.

Pope Gregory XVI beatified Mary Frances in 1843, fifty-two years after her death. Pope Pius IX canonized her in 1867. ●

ITEMS OF INTEREST

Franciscan Studies for June contains a 59-page artice on the alleged Fourth Book on the Sentences of Odo Rigaud and related documents, the article being authored by Fr. Kilian Lynch O.F.M. Two shorter articles, by Fr. Dominic Unger O.F.M. Cap., treat respectively of the love of God as the primary reason for the Incarnation according to Isaac of Nineveh, and of Christ the exemplar and final scope of all creation according to Anastasius of Sinai. There are 16 pages of book reviews.

Published quarterly by the Franciscan Institute, St. Bonaventure, N. Y., under the sponsorship of the Franciscan Educational Conference. $5.00 a year. ●

The School Sisters of the Third Order of St. Francis of Chillicothe, Mo. (5) mourn the death of Mother Mary Pia, their founder in America. The community stems originally from Austria, where they were founded in 1842. Their first foundation in America came upon the arrival of Mother Pia 27 years ago. After some reconnoitering, a beginning was made at Conception, Mo. in 1924, but the motherhouse was later transferred to Chillicothe, 1200 N. Vine Street.

Under Mother Pia's management the American community has in these few years built itself up to a membership of 52 sisters in nine establishments in the sees of Dubuque and St. Joseph. Death claimed Mother Pia July 22, 1949. God rest her soul. ●

104 years old! Almost a diamond jubilarian in the order after joining it at the age of 45! That is the amazing record of Fr. Isaac Mary Londono O.F.M. of the Colombian province ,a native Colombian.

Fr. Isaac completed 104 years June 3 this year. He was born in 1845 and joined the order May 11, 1890. As he was ordained April 28, 1894, he has also passed the fifty-fifth anniversary of his priesthood. A photo of the ancient friar and priest in Voz Franciscana of Bogota, from which we take the above data in the main, shows Fr. Isaac still quite hale and rugged. Though now no longer fully active, he was so till past his hundredth year, and even now takes what part he can in community and pastoral work.

The record is certainly unique. Fifty-nine years in the order and fifty-five in the priesthood is in itself something exceptional. In Fr. Isaac Londono's case it is a marvelous favor of God. ●

Mission St. Michael's, Arizona, among the Navaho, is observing its fiftieth anniversary this October, at the same time the anniversary of mission work among this largest Indian tribe of the country. In commemoration, Fr. Elmer Von Hagel O.F.M., the superior, is getting out a monumental history of the tribe and of mission work among them, entitled Navaho Saga. The book will embody much of the research work of Fr. Berard Haile O.F.M., famous for his studies in the language and ethnology of the tribe.

Pre-publication orders, also from noted universities, are coming in in encouraging numbers. The public is assured of an authentic, authoritative work, covered with many original photographs. Order from: Franciscan Navaho Mission, St. Michael's, Arizona. $1.25. ●

Devout clients of Mary are living in the hope that the Assumption of Mary body and soul into Heaven will be declared a dogma of the Faith in the Holy Year. Prayers for the intention are being said throughout the order. The following prayer for the intention may be used. It was composed as early as in 1865 by a Tertiary of Ecuador named Jose Chica. The text is:

"Most glorious Virgin Mary, we confess that you are now reigning with your beloved Son, having been assumed body and soul into Heaven. But so that the glory due to you may be the more complete not only in Heaven but also on earth, obtain from our Lord the favor that the Church, enlightened with clear insight and effectively inspired by the Divine Spirit, may with the infallible authority of the Roman Pontiff define your glorious bodily Assumption into Heaven as a dogma of the Faith. Amen." ●

CALENDAR OF PLENARY INDULGENCES

OCTOBER

2. Guardian Angels*
4. St. Francis, our Founder and Father.—G. A. and P. I.
5. All Souls of the Order (Cap.)
6. St. Mary Frances V. 3 Or.
10. Sts. Daniel and Comp. M. 1 Or.
12. St. Seraphin C. 1 Or.
19. St. Peter of Alcantara C. 1 Or.
26. Bl. Bonaventure of Potenza C. 1 Or.
30. Christ the King.—Bl. Angelo of Acri C. 1 Or.

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On each of twelve successive first Saturdays of the month. Prayers in honor of the Immaculate Conception. The first Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

***Signifies an indulgence that can be gained only by members whereas the other indulgences can be gained by all who visit a church of the order.**

General conditions besides particular conditions specified: Confession, communion. visit to a church of the order, one Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulgenced Blessing as given by any confessor in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Fr. Burchard Conrad (5), Fr. Patrick Roddy (6)

Mother M. Pia (5), Sr. M. Brigitta Mystowska (12), Sr. M. Hildegardis Renner (56), Sr. M. Pacifica Dicker (12), Sr. M. Callista (34)

Appleton: Anna Keller — **Brooklyn:** Catherine Rogers — **Chicago:** Catherine Delaney, Clara Klaer, Mary Shea, Sara O'Connor — **Cincinnati:** Ida Boehm, Agnes Zimmerman, John Linesch — **Cleveland:** Julia Bakondy, Ellen Bell, Mrs. Steve Cook, Mary Curry, Mary Obstmeyer — **Denver:** Margaret Dillehay, Johanna Raab, Margaret McLaughlin, Anna Marie Flemming, Catherine May, Theresa Bollbeck — **Detroit:** Catherine Pasieczny, Robert Sloan — **Elyria:** Kathryn Emerick — **St. Louis:** Agnes Beetz, Anna Wittwer, Joseph Offner, William Schlitt, Julia Bogowitz, Anna Reiners, Henrietta Mudd, Katherine Wood — **Wichita:** Margaret Schroll.

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